

AUGUST-SEPTEMBER, 1963

No. 180

Guide

*A PUBLICATION OF THE PAULIST
INSTITUTE FOR RELIGIOUS RESEARCH*

THE BIBLE AND UNITY

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EFFICIENT PARISH ORGANIZATION

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1964
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IT SEEMS TO ME

POPE PAUL VI

On occasions, many faithful Catholics received news of the election of a new pope with resignation and not a few misgivings. But with the election of Paul VI, those who have prayed and worked for Christian renewal can have only feelings of profound gratitude to God and an immense confidence and hope. The Council will reconvene and the spirit of John XXIII will continue to guide. Catholics who have labored for reform in the Church and an intensification of her influence in our world are not alone in these feelings. They are shared vocally by millions outside the Church as well.

The words of the new Pope in his first papal address were scrutinized carefully. And his character, personal endowments and public life were analyzed in order to forecast the quality of the leadership he will bring to Christ's Church. From all this the conviction was shared universally that while the new Pope has his own unique gifts and spirit, he will labor for the goals that made his predecessor so much beloved.

The mind and deepest yearnings of Christ's Vicar were eloquently expressed in his sermon in Milan at the Requiem Mass for the deceased Pope John. He urged Catholics not merely to look back sentimentally to the lovable qualities of John but rather to "the horizon which he opened before the Church and history." The future Pope summed up his own appreciation of the deceased Pontiff in a revealing phrase—he "outlined certain paths which it will not only be wise to remember but to follow. Can we turn aside from the path he opened up so boldly to future religious history, that of the universality of the Catholic Faith? That of human ecumenism?"

Never in centuries has the world looked so eagerly to the Church for her moral leadership. That beneficent influence must be furthered by the prayer, sacrifice and witness of every individual Catholic.

JOHN T. MCGINN, C.S.P.

GUIDE, No. 180, August-September, 1963

Published 10 times a year (monthly except June-July, August-September when bi-monthly) by The Missionary Society of St. Paul the Apostle in the State of New York, 411 West 59th Street, New York 19, N. Y. Second class postage paid at Glen Rock, N. J., and additional mailing office. Rates 1 year, \$1.00; 10¢ a copy; 5¢ in bulk to Seminarians.

The Bible and Unity

Rev. John Huseman, S.J.

Our 20th century seems destined to go down in history as the era of "explosions." There immediately come to mind the nuclear and hydrogen blasts that have led man to a haunting fear of his own destructive capabilities. Then there is the current "population explosion" that has led faint Malthusian spirits to forecast Cassandra-like utterances of doom. And most recently—in the jubilee celebration of Boston College—we read of a series of lectures describing the 20th century "Explosion of Knowledge."

Attention to this "Explosion of Knowledge" immediately recalls the wondrous developments in the natural sciences, the researches in Physics, Chemistry, and Biology that have so tangibly altered our *modus vivendi*. It will be a sorry error, however, to delimit this "Explosion of Knowledge" to the natural sciences. Theology, too, has seen notable progress—in all its varying branches. The catechetical revival inaugurated some 25 years ago by Josef Andreas Jungmann, S.J., has breathed new life and vigor into the doctrinal training of Catholic youth. And in this particular field, the San Francisco Archdiocese, thanks to the work of Mother Maria de la Cruz, has afforded splendid leadership to the catechetical movement in this country. Of the burgeoning liturgical developments you are all familiar. Through this movement our Catholic laity are expressing their deep-rooted desire for a more profound understanding and fuller participation in the sacramental and sacrificial life of the Church.

And, of course, the 20th century has seen the growth of our modern Biblical movement, assuredly the most vibrant, vital development in this field in the history of the Church. No longer is the sacred page an unread dead-letter; the faithful in ever-growing numbers are becoming conscious that in Scripture we have the living word of God,

manifesting to us the Holy Spirit's own formulation of the Heilsgeschichte, that divine plan of salvation.

This morning we are to discuss the Bible and Unity—the relation of these modern Biblical developments and our ecumenical movement. The subject is a vast one. In consequence I have chosen to delimit myself to four specific questions: (1) on the level of scholarly exchange and research, the critical issue of the relationship of Scripture and Tradition for the ecumenical movement; (2) on the pastoral level, the possibilities of a common Bible and its advantages for the ecumenical movement; (3) the Bible in living ecumenism—a Catholic tribute to William Foxwell Albright; and finally, relevant to the conversion factor in this conference, (4) the Bible and modern man.

The relationship of Scripture and tradition constitutes a very fundamental issue today in the Catholic-Protestant dialogue. For example, in his January visit to Denmark, His Eminence Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity, was so interrogated by the Danish press: "The superiority of Tradition over Scripture, the Marian dogmas, the cult of the saints, and the dogma of papal infallibility are, from the Lutheran viewpoint, the principal obstacle to a closer union with the Catholic Church. Do you think that on certain of these points the Council will render this union more easy?" Note that the Scripture-Tradition issue tops the list of difficulties. Again, and more bluntly, a Protestant observer to the Council is reported to have said, "if the original schema on the sources of revelation as proposed by Cardinal Ottavi-

A paper delivered at *The Fourth National Conference on Doctrine and Ecumenism*, San Francisco, April 30-May 2, 1963. Sponsored by the Confraternity of Christian Doctrine and The Paulist Institute for Religious Research.

ani had been approved by the Council, we might as well have packed up and gone home."

The frequently alleged assertion that Catholics must hold for a deposit of revelation that has come down to us *partly* in Scripture and *partly* in Tradition, with the superiority to be accredited to the latter, receives backing from many manuals of sacred Theology. E.g., the text published by the Jesuit, Salaverri in 1950 reads: "Revelationis primarius fons est divina Apostolorum traditio, quae antiquitate, plenitudine, et sufficientia sacram Scripturam antecellit (Thesis 16, p. 722). The primary source of revelation is the divine tradition of the Apostles, which in antiquity, plenitude, and sufficiency excels holy Scripture." Such a thesis, of course, constitutes a critical issue to the Protestant theologian who sees in Scripture the sum-total of divine revelation. And if that thesis is true, Scripture can hardly be the theological meeting-ground for the Catholic-Protestant dialogue.

Century of Scholarship

The work of Catholic theologians in the past 100 years—both historians of dogma and Scripture scholars—now enables us to posit the question: "Is this actually official Catholic teaching? Or have authors such as Salaverri and Fenton employed illegitimate inferences from the Council of Trent?" To answer these questions we must briefly survey the theological situation before the Council of Trent, the actual work of the Council, and the aftermath.

The pre-Tridentine theologians who maintained that revelation is contained partly in Scripture and partly in tradition leaned heavily on the authority of Pseudo-Dionysius. Modern scholarship, however, has proven that this doctrine is not to be found in Pseudo-Dionysius. Rather it was first formulated in a translation of Pseudo-Dionysius by Ambrose Traversari, Abbot General of the Camaldolese in 1431. Hence, Traversari is the father of the partly-partly formula. In addition to Pseudo-Dionysius, the partly-partly faction appealed to Epiphanius, Eusebius, and Chrysostom. But their appeal to authority was weak. The favorable quotations they culled from the Fathers were from translations which were not always accurate and reliable.

In defense of the sufficiency of Scripture,

their opponents appealed to Vincent of Lerins, who taught that Scripture was sufficient, indeed "more than enough." And Vincent is just one of a long line of theologians who taught the same doctrine, beginning with Irenaeus and continuing through the Middle Ages. Medieval theologians, in fact, and among them St. Thomas, looked upon Theology as the science of sacred Scripture.

Trent Formula

In the Council of Trent, Cardinal del Monte proposed the original wording of the doctrine as follows: "... that this truth is contained partly in written books, partly in unwritten traditions." This formula, however, met stubborn resistance. For some Conciliar Fathers contended that all the truths necessary for salvation were contained in Scripture. E.g. Bishop Nacchianti of Chioggia remarked: "No one is ignorant of the fact that Holy Writ contains everything pertaining to salvation." And in his support, Bonucci, General of the Servites, declared: "It is my judgment that all evangelical truth is written, hence not just part of it."

As a result of this controversy among the Conciliar Fathers, the Council substituted for the partly-partly formula the statement that revelation is contained "in written books *and* in unwritten traditions." What did the Council intend by this all-important *and*? One thing is clear in the light of the controversy just discussed: *and* cannot legitimately be interpreted in the partly-partly sense. Trent did not mean to define that Scripture and Tradition were two separate sources standing side by side. Does the *and*, then, imply that Scripture is sufficient by itself? Probably not. The *and* simply seems to be a compromise. What then did Trent decree about the relation between Scripture and Tradition? Nothing at all. In using the *and*, Trent avoided the debated issue and indicated that the question was not yet ripe for decision.

Immediately after Trent, however, Melchior Cano, in his *Loci Theologici*, III, 3, took up the cudgels for the partly-partly opinion. "Apostolos evangelii doctrinam partim scripto, partim etiam verbo tradidisse. The Apostles handed down the gospel doctrines partly in writing, partly by word." And again, "Fidei doctrinam non scripto totam, sed ex parte verbo ab Apostolis esse traditam. The doctrine of faith was handed

down by the Apostles not all in writing, but partly by word."

Of Cano's work, Ortigues writes: "Cano gives a text of the decree which is simply false." (Foi et Vie, 1951, 317-321). Of such prestige, however, was the *Loci Theologici* of Cano and the subsequent repetition of this opinion in the Catechism of Canisius, that this became the *opinio communis* (general opinion) until the 19th century. Nor is this a unique case in Church history where one or two men have so influenced theological opinion, in spite of Synodal and Conciliar views. We may note the case of the canonical character of our deuterocanonical books, for instance. Regardless of the numerous and clear ecclesiastical statements of the inspired quality of these books, so vast was the prestige of St. Jerome that there remained doubt on this score for more than a 1000 years. In the 19th century, however, in opposition to the reigning opinion, Döbmayr-Sanestry maintained that it is not *de fide* (of faith) that some dogmatic traditions exist which are merely oral: "This much seems to be certain that the Council of Trent did not decide whether there are propositions of faith which are not at all contained in Scripture or deducible from it." (*Systema Theol. Cath.* Vol. IV, 1811, p. 95).

In this he was strongly supported by Cardinal Newman, who after his conversion wrote: "The whole Christian faith is contained in Scripture." (cf. O. Karrer, "Der Streit der Konfessionen" in *Trennung und Einung*, p. 48).

Recent Conclusions

Most important of the 19th century treatments of this Scripture-Tradition relationship was that of John Baptist Kühn. And his work led him to two convictions: (1) the living tradition of the faithful, guarded by the Bishops, was and is radically determined by the preaching of the Apostles; (2) the gospels and epistles are the distilled essence of the living apostolic message. Hence there can be no talk of the incompleteness of Scripture anymore than one could speak of an accurate summary as incomplete. "In the entire early age of the Church we can find no dogmatic formulation for which there is not at least some premise or starting point in Scripture."

In our own 20th century, a host of noteworthy theologians, in the field of dogma,

Scripture, and patrology, have attacked the partly-partly interpretation. To name a few—the Dominicans, P. A. Liege, M. Chenu, Henry St. John, Sebastian Bullough, and A. M. Dubarle; from the Jesuits, Karl Rahner and Jean Danielou; and Otto Karrer, H. E. Symonds, and Joseph Rupert Geiselmann, to whom I am greatly indebted in this paper.

Symonds, a Patrologist writes: "It would seem therefore that the sufficiency of Scripture as containing all necessary doctrine is taught by the consensus of the Fathers." (*The Patristic Doctrine of the Relation of Scripture and Tradition, Eastern Churches Quarterly*, 1947).

Position Clarified

Geiselmann remarks that we may not regard Scripture and Tradition as e.g. two taps, hot and cold, from each of which we receive some of the deposit of faith. Such a concept, he tells us, conflicts with the *kath holon* by which the Church stands or falls. For if *kath holon* means (as Aristotle says) "containing in a single part the reality of the whole" then the relation of Scripture and Tradition can be defined in a Catholic way only if both Scripture and Tradition mediate for us the *whole* gospel, though each does so differently.

The solution to the Scripture-Tradition relationship lies in placing them in the setting that embraces them both, i.e. the Church. Instead of the former isolated consideration of Scripture, Tradition, and Church as distinct entities, the modern ecclesiologist takes an organic view of the whole. Of Scripture Karl Rahner writes: "God wills Scripture and wills to be Himself its cause; He posits both because and to the extent that He wills to be Himself acting and effective as the cause of the Church." (*Über die Schriftinspiration*, p. 58). Scripture constitutes no mere collection of doctrines, or texts to support speculative theology, but rather gives us the very Son of God teaching together with the saving events of His death, resurrection, ascension, and gift of the Spirit to His Church, all of which have become incorporated into the *paradosis* (tradition) of the Church, that living community which is His Body.

It is this rich understanding of Scripture as the living, sanctifying, salvific message within the context of a dynamic Church constantly vitalized by the Holy Spirit, and

whose teaching magisterium provides the true meaning of that message that is going to afford ample meeting ground for fruitful discussion between Catholic and Protestant theologians.

Our second question concerns the possibilities of a common Bible and its relation to the ecumenical movement. We are all familiar with the legislation of Canon Law for Catholics regarding non-Catholic Bibles. This legislation in large measure harkens back to the era of acrimonious disputes, disputes that saw both parties soil the fabric of charity, disputes that led to Bibles frequently annotated with little regard for objectivity. That era—thank God—has gone.

There is still, however, the acute problem of the Catholic Bible versus the Protestant Bible. All here today are familiar with the issue of our deuterocanonical books of the Old Testament that do not find their way into the canon of the Protestant Bible. It will perhaps be of interest to this group to realize the growing appreciation and use of these deuterocanonical books by our non-Catholic friends. In fact just a few years ago a paper was read before the Society of Biblical Literature and Exegesis, the most prominent Biblical association in this country, in which a Protestant Professor urged his colleagues to give thoughtful consideration to restoring these books to the Canon. The publication of the Revised Standard Version of the Bible provides further evidence. When this Bible first appeared, the Old Testament deuterocanonical books were simply omitted. All the more recent editions, however, include them in a special section at the end of the Bible. And this addition was due, of course, to the insistence of Protestants, both scholars and laymen.

A Bible then which would contain all the proto- and deuterocanonical books of the Old and New Testament, a Bible that would result from the combined efforts of Catholic, Jewish and Protestant scholars, would be a most efficacious boon to the ecumenical movement. First and foremost such a Bible would allay the suspicions of Catholics and non-Catholics alike that the other party's Bible was textually different, had even been subject to dogmatic tampering. Such a Bible would result in a wholesome respect and understanding for the source of our fellowman's belief—whether he be Catholic, Jew or Protestant.

Nor is there dogmatic danger involved in

such an undertaking. All Biblical scholars—no matter what their denomination—rely on the same manuscripts for their translations of the Bible. And non-Catholic Biblical experts, true to the name scholar, may be relied on to assume an absolutely objective approach to these manuscripts that constitute the source of their work.

Just such a common Bible is presently underway. Catholic participants in this venture include Professors of the Pontifical Biblical Institute in Rome. Their colleagues include eminent Jewish and Protestant scholars, both American and European. This common Bible is under the editorship of William Foxwell Albright; and with mention of this scholar we reach the third point for our consideration—the Bible in living ecumenism, a Catholic tribute to William Foxwell Albright.

Deserved Tribute

Assuredly no other scholar has had a like, wholesome influence on sound Biblical progress in our era. And throughout his career there has been a singularly efficacious ecumenical aspect to his work. The son of a Methodist minister, W. F. Albright completed his doctoral work at Johns Hopkins University in Baltimore. When impaired vision frustrated his youthful ambitions in Assyriology (he quite frankly states that his eyes could not endure 14 hours a day of cuneiform readings), he decided to branch out. Within the following 20 years he became the world's leading Orientalist, the outstanding authority in the languages, history, and archaeology of the ancient Near East. As an Orientalist, however, he was to prove unique. Whereas colleagues in the field devoted themselves with equal energy, e.g. to the Near Eastern languages, they did so largely for the languages themselves. Not so Albright. His peculiar genius lay in his approach to the languages, history, and archaeology of the ancient Near East precisely in so far as they throw light upon our Bible.

After a brilliant career as Director of the American School of Oriental Research in Jerusalem, Albright returned to America to assume the Chairmanship of the Semitics Department at Johns Hopkins University. And in the 25 years he spent in this role, Johns Hopkins assumed a unique position in the field of Biblical studies. For promis-

ing Jewish and Protestant scholars came to absorb his learning and his spirit. Catholics as well, encouraged by Pius XII's mandate to approach the sacred text in the light of the new knowledge from the ancillary sciences of history, linguistics, and archaeology, also came to share his riches. Throughout those 25 years Albright also engendered among his students not only a deep love for science itself, but a singular esprit de corps of Catholic, Jewish, and Protestant graduate students, linked together in pursuit of a deeper knowledge and appreciation of the Bible. Nor have his efforts been in vain. Former students such as George B. Wright, Frank Cross, George Mendenhall, John Bright, and David Noel Freedman are a commonplace among the most eminent Protestant scholars of our country. Harry Orlinsky and Cyrus Gordon hold a similar spot among Jewish scholars. As for his Catholic former students, three are now Professors at the Pontifical Biblical Institute in Rome, two at the Gregorian University, and numerous others at various seminaries in this country and in Canada.

Twenty-five years then of living ecumenism—his work at Johns Hopkins University, his numerous contributions to Catholic periodicals, his frequent appearances in Catholic seminaries, his ready willingness to assist young Catholic scholars—all this constitutes a genuine Catholic debt to this great scholar. This debt, unfortunately, has not been sufficiently recognized. Hence I deem it most fit that a Catholic conference on ecumenism becomes aware of it.

Scripture Today

For our final consideration I would like to state just a few words on the Bible and modern man, be he Catholic, Protestant, Jew, or pagan, a consideration meaningful to ecumenists, and, I hope, most significant to those of you devoted to convert work. Surely the most frequent question the Scripture scholar hears is "Why are we having all this Scriptural progress now, in our day?" One may point to the natural causes of this movement—the archaeological, historical, and linguistic work of the past century—but to my mind this is insufficient. God's providence is still active in our world, and that providence has brought forth this Biblical renewal to cope with a problem specific to our time. Throughout the past 75 years, as

a result of the positivist approach to science and due too to the existentialist vogue initiated by thinkers such as Kierkegaard, men of our times have come to develop a greater and greater distaste for the approach to reality engendered by traditional philosophy. Does this growing distaste on the part of our contemporaries mean that the Church will drop her emphasis on the philosophia perennis? By no means! The directives of *Deus Scientiarum Dominus* point out very clearly that the training of all candidates for the priesthood is to follow the traditional procedures.

But what of the host of our fellowmen—Catholic and non-Catholic alike—who have not been exposed to the mental rigors imposed by Scholastic philosophy? It is for this multitude that the fast-growing fruits of Biblical research seem providentially designed.

Modern Mentality

Modern man, then, is primarily existentialist; he is interested in activity rather than what he considers the empty analysis of essences. He is all too often repelled by dogmatic theology whose textbooks he finds filled with terms that are meaningful and indispensable to scholastic philosophy and theology, but which are so elusive and hard to cope with for minds formed in the modern Western culture. For such a mind a Scholastic explanation of transubstantiation brings little or no satisfaction at all. Concepts such as substance and accident baffle him. But the Biblical teachings on the Real Presence, the Bread of Life, and the Eucharistic Sacrifice can be as consoling, as nourishing to his soul as they were to the first converts the Apostles made.

In this existentialist outlook, then, modern man bears a sharp resemblance to the ancient Semite, who had little penchant for logic or syllogistic reasoning. And it was to such men, with such a mental outlook, that almighty God first gave His plan of salvation as we find it both in the Old and New Testaments.

With the Bible then modern man will feel at home. Given some basic information on the matter of literary forms, which even young children readily grasp, he at once, as Father Roderick MacKenzie puts it: "Revels in the realism, the concreteness, the immediacy of the Bible message. It appeals to his sense of history and development (which he

calls evolution). He expects to find that God worked gradually, and that many things in the early stages of revelation were rudimentary and imperfect. It appeals to his interest in the individual person or fact, the verifiable prophecy, even the patent miracle. Above all it gives him the contact with a personal and loving God, a responsible, freely willing, individual Being—Who in dogmatic theology tends only too easily to dissolve in a cloud of Attributes.”

It was to just such a mentality that the Apostles directed their kerygma at Pentecost—a kerygma we find at our disposal in the Gospel texts. Here we have not learned tractate on Ecclesiology or on the nature of Redemption. Nor do we find coldly objective historians setting down the facts about Jesus Christ. No. The Apostles and Evangelists who have left their inspired writings to the Church show us a far different approach. They spoke and wrote not only as witnesses but also as believers. Their aim was to write a salvation-history. Says Father David Stanley on this point: “The Evangelists of-

fer an insight into the meaning of the Mystery of Jesus Christ, i.e. they disclose to the reader something which cannot be seen with the eye or perceived by the ear: the *propter nos and propter nostram salutem* (the ‘because of us and because of our salvation’). And this, we should not forget, is their primary intention. They claim to be not only eye-witnesses, but witnesses to the good news of salvation, since their message, like the rest of the Bible, is addressed not simply to man’s intellect for his information, but to the whole man for his salvation.” (*Theological Studies*, Dec. ’59, p. 574).

And the modern man of good will is as vulnerable to this divinely inspired approach as was his counterpart among the crowd at Pentecost. And the Church of the 20th century, that same Church that was told to go forth and make apostles of all nations, should be ready today, through her Bishops, priests, and laity, to employ the tools of Ecumenism and the Bible to win this modern man of good will to Christ.

Efficient Parish Organization

Lois M. Luntz

The many organizations and clubs of a parish may seem to be so much busywork and bother to the busy pastor. He is often all too ready to delegate a seemingly endless round of meetings to the supervision of assistant priests. But the zealous pastor does not lose sight of the facts that through the activities of such organizations his parishioners participate in the life and work of the Mystical Body, they promote their own sanctification, and they help shoulder the financial obligations of the parish. In the light of such important ends, the composition and activities of parish organizations becomes significant.

What kind of organizations should a par-

ish have? How can their activities become more meaningful? Is it possible for parish priests to budget their precious time among so many small groups?

A look at the organization plan developed by St. Richard’s parish, Jackson, Miss., shows how one pastor found some successful answers to the above questions. St. Richard’s parish was founded in 1953 by Rt. Rev. Msgr. Josiah G. Chatham. Today, Msgr. Chatham is assisted by Father John E. Leone. Fathers George E. Uricheck and Edward Tarsi are in special education work and reside in the parish. The parish numbers more than 1,800 members. There are 627 children enrolled in school from kindergarten

through eighth grade. The school faculty is composed of two priests, seven Sisters of Mercy, and 17 lay teachers. In January, 1961, the parish debt stood at \$170,000, but there were plans (which were successful) to pay a minimum of \$50,000 of the debt during 1961. In addition there were such operating expenses as \$20,000 for the grammar school; \$13,000 for the interparochial high school; \$25,000 for parish activities; and \$10,000 for interest on debt. The parish plant, valued at \$611,000, is located on a 24 acre site. Current building involves an addition to the rectory, while long-range plans include a new church building and parish center. These vital statistics of St. Richard's parish are probably comparable to many of the nation's parishes.

What may be unusual about this parish is that *the priests never talk money* and that *one of the priests visits each home in the parish twice a year!*

Laiety Involved

The priests can accomplish this only because *almost 25 per cent of the parishioners are actively involved in promoting the spiritual and temporal life of the parish.* The laity has taken over many of the time-consuming responsibilities of parish operation. Moreover, the parishioners are reaching out to their non-Catholic neighbors and also participating in volunteer community service. Once activities are established, meetings are held to a minimum and much work is handled by committees. Indeed, the priests of the parish meet with the central planning group only four times a year and again annually at the large Lay Leadership Dinner held to honor and gather reports from some 100 chairmen of various small groups. Once a month the priests attend one meeting each of the men, women, young adults and high school students. And that is all.

Obviously, the pastor and priests must lay the groundwork for such organization. They must motivate lay apostles, and then outline policy and objectives in the basic areas of action needed in a specific parish. Here is a condensation of how Msgr. Chatham lays the foundation and builds up enthusiasm for lay apostolate work.

In his words, "People, a church, priests and a territory make a parish. It is a community of worshipers. The glory of God and

the salvation of souls are the purposes of parish life. Liturgy is the worship life of the Church, and the Mass is the heart of the liturgy. The 'liturgical movement' is an effort on the part of priests and people to grow in knowledge, love, and practice of the worship life of the Church. St. Richard's parish is committed to a program of active participation by all the people in the liturgical life of the Church, according to the instructions of our Holy Father the Pope. . . . Apostolic work flows from the prayer life of priests, religious, and people. Priests, Sisters and lay people, working together in an organized way do the work of the Church at the parish level. The co-operation of the laity in the work of the Church is called the 'Lay Apostolate' or 'Catholic Action.'"

Organized Apostolate

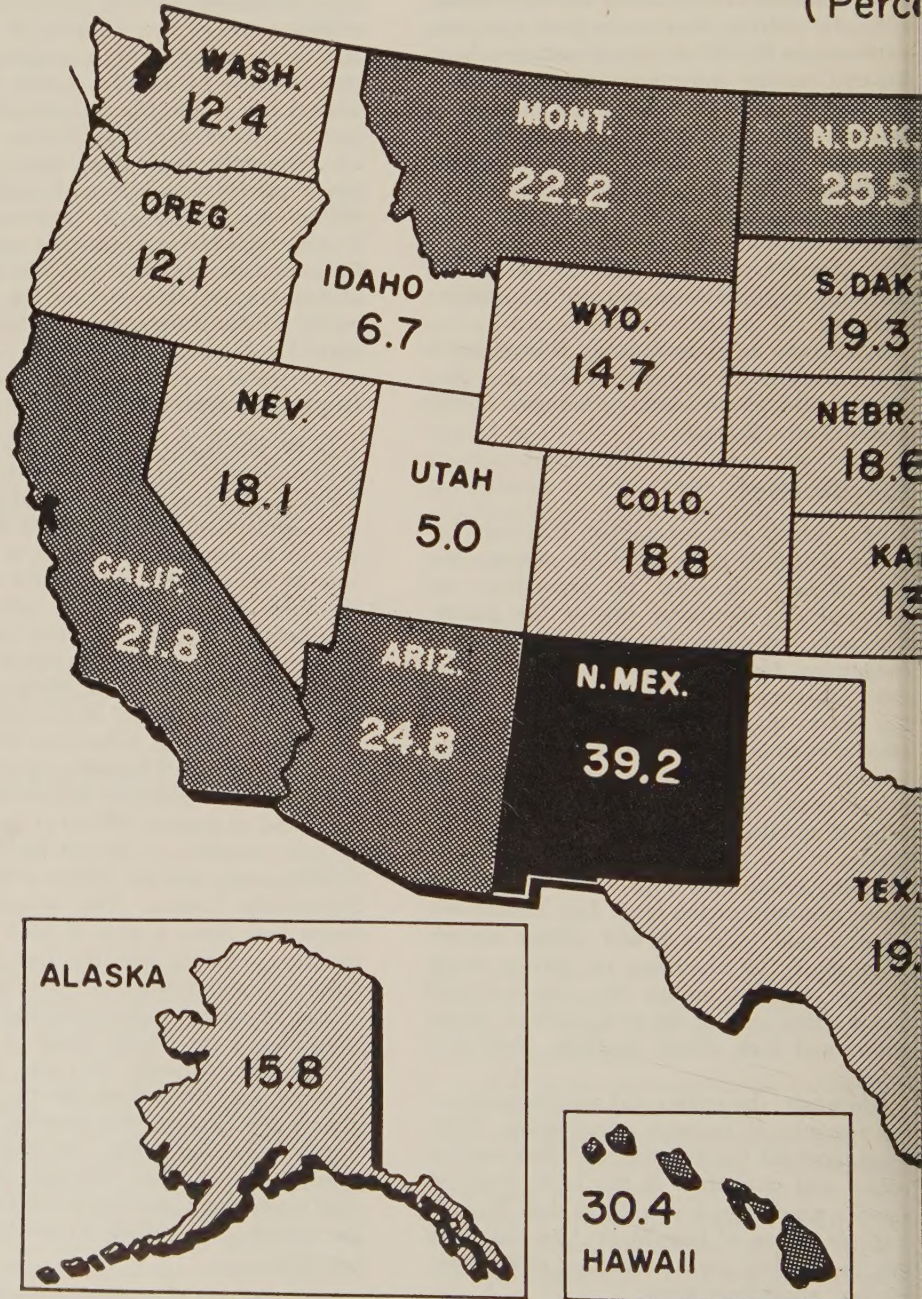
In St. Richard's parish, the lay apostolate is co-ordinated through the Confraternity of Christian Doctrine. Men are asked to be active members of the Holy Name Society and women to take an active part in the Women's Auxiliary. "By working for others, one sanctifies one's own soul," affirms Msgr. Chatham. "To grow together in Christian living is the objective of this parish program."

The apostolic program of the parish is planned by the priests in co-operation with the Sisters and the Executive Board of the Confraternity of Christian Doctrine. The Total Parish Apostolate Executive Board is composed of general officers of the CCD, the division chairmen of the six divisions of the Confraternity, and the officers of the People's Eucharistic League. This executive board meets four times a year to plan the parish program. Once a year the Lay Leadership Dinner is held at which all men, women, and young people who are exercising leadership functions in the parish (such as circle and committee chairmen, etc.) are recognized, honored, and make their reports. There are almost 100 persons who exercise leadership functions in this parish. As much work as possible is handled through committees, with a minimum number of meetings held in the homes. The priests do not attend these meetings.

Courtesy of *Catholic Management Journal*, Bruce Publishing Company, Milwaukee, Wis. This article appeared in the issue of February, 1962, entitled: *The Backbone of a Parish: Its Organization.*

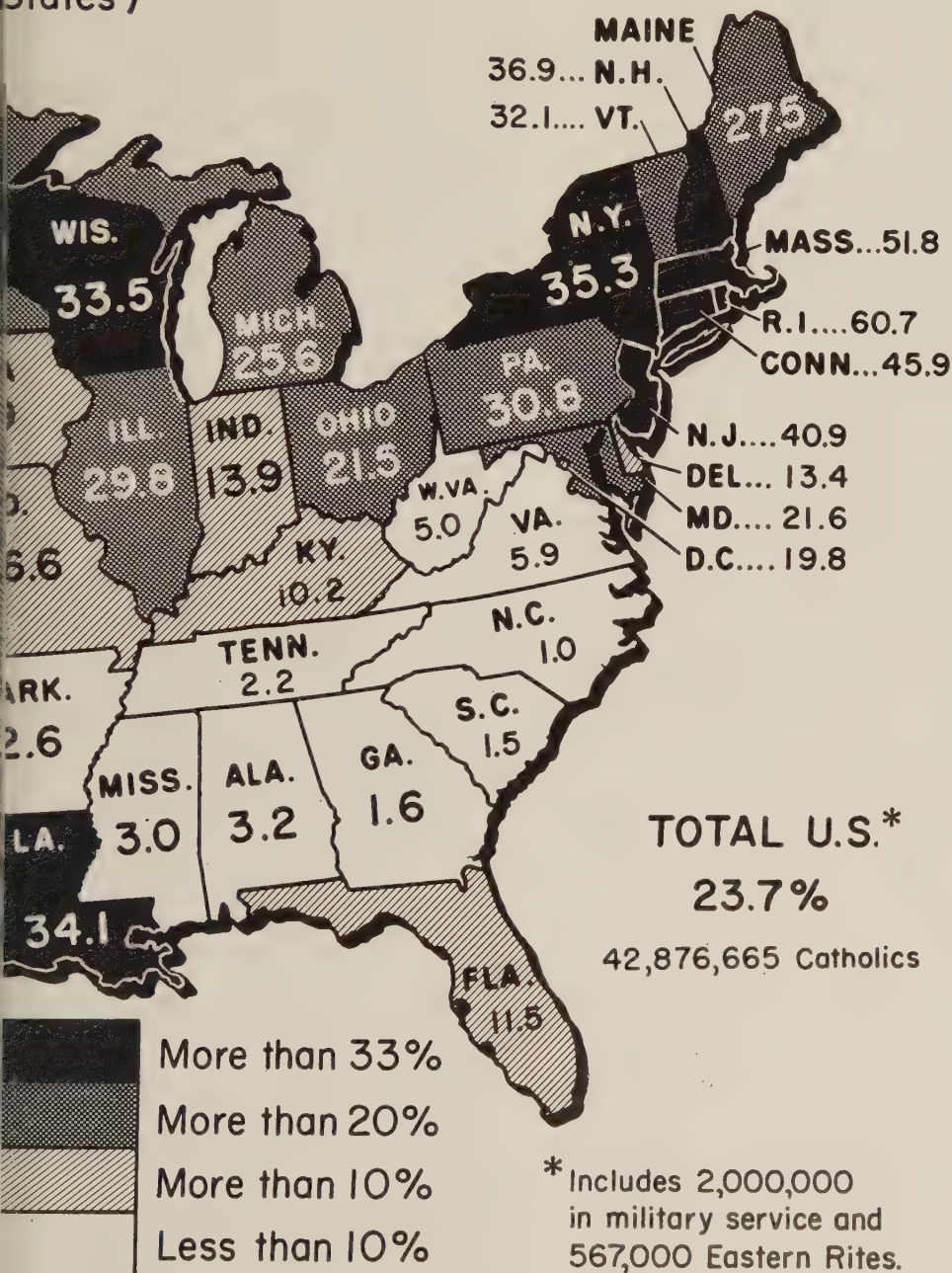
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Some characteristics of these parish activities are:

1. They are spiritually orientated.
2. They are representative of various age groups in the parish.
3. They are organized along parish zone lines so there is a definite neighborhood responsibility and influence.
4. Programs generally include both spiritual and corporal works.
5. Activities are integrated in the larger common purposes of the parish, so there is no duplication of effort, yet various groups perform different aspects of a common project.

What are some of these groups and what have they accomplished?

Objectives Defined

The Eucharistic League is composed of 321 members who spend a minimum of one hour a month in adoration of the Blessed Sacrament besides Sundays and holydays. The group has set up a round-the-clock schedule of adoration during the months of May and October and has plans to start Perpetual Adoration in the parish.

Co-ordinating activities for the men and women of the parish are the Holy Name Society for men with its 12 specialized committees, and the Catholic Women's Auxiliary which is subdivided into 10 circles and 19 standing committees. Together these two groups with their committees function as the Parish Helpers Division of the Confraternity of Christian Doctrine. Social and spiritual activities for the high school age group are sponsored by a Catholic Youth Council comprised of 100 teenagers, and the Council for Young Adults functions as part of a city-wide club for unmarried Catholic men and women of college age and older.

The 10 circles of the Women's Auxiliary, ranging in membership from eight to 25 members, study CCD texts, and participate in such good works as volunteer hospital service and altar care.

A major project of the Confraternity of Christian Doctrine was to call on the 5500 non-Catholic homes in the parish neighborhood, visit with people, answer their questions on the Church, and invite them to an open house at the parish. This project was achieved by the combined efforts of several committees of the Holy Name Society and the Women's Auxiliary. The CCD main-

tains a pamphlet rack in the church. It sponsors a Lay Leadership Dinner where individual committee reports are tape recorded; written reports are handed to the pastor and the bishop. The group also provides transportation for the apostolic visits of the Sisters, assists in annual fund drives, and has prepared a parish directory every year or as needed.

The publication of a parish directory seems to be a relatively new idea. The Directory of St. Richard's is a 56-page mimeographed booklet with hard paper cover stapled together. The directory has distinct sections in green, white, and blue pages and includes a map of the parish and the parish organizational chart. Green pages give background information on the parish patron, St. Richard of Chichester; the pastor's report on the history, finances, school program, liturgical life and apostolic work of the parish; a schedule of parish programs; and directory of other Catholic churches and institutions in the city with their Mass schedules. White pages list parishioners alphabetically with employment of head of the family, home and business telephone numbers, and parish zone number. Blue pages list parishioners by parish zones listing streets with house numbers, names and telephone numbers. The nine parish zones were established to help parishioners know their Catholic neighbors. Moreover, many apostolic works are undertaken on a zone basis.

CCD Program

The work of the CCD—discussion clubs, home visitors, parent educators, and teachers—is carried out in specific ways by the circles of the Women's Auxiliary. For example, the Parent Educators visited families with newborn babies, leaving medals for the babies and pamphlets that provide progressive religious instruction for pre-school children aged one to six. A committee of 16 distributed literature to 185 children. This work has since been expanded.

The Fishers visited 111 new families who moved into the parish; assignments were organized along the lines of parish zones.

High school girls volunteered to baby sit for parents attending the 8:30 Mass on Sundays, the annual parish mission, and parish dinner. Five women teach a Tiny

Tots Sunday School attended by an average of 45 pre-school children. They were aided by the seventh grade Girl Scouts who each volunteered 12 Sundays as a qualification for a Marian Badge award.

One of the most active groups is the School Activities committee which volunteers help with school registration; supervises scouting and cheerleader groups, and the Patrol Boys; serves as room mothers who sponsor certain school parties; and works with the PTA and Civil Defense authorities. Eight mothers staffed the school office.

The Sanctuary committee donates altar linens and keeps them in repair. The various women's circles take turns keeping the sanctuary clean, decorating the altar with flowers, putting up the Christmas Crib and arranging the Altar of Repose. Mothers of altar boys take turns laundering and returning the altar boy surplices on a weekly basis.

Apostles of Good Will

Under the sponsorship of its committee, the parish library is small but growing to include Catholic periodicals, as well as books grouped for adult and junior interests. A weekly inquiry forum is sponsored from October to Lent by the Apostles of Good Will. This group tape records the priest's lectures and makes the tapes available to the sick and shut-ins of the parish as well as nearby religious communities.

Two Holy Name committees are particularly helpful to the pastor: the Maintenance and Grounds committee and the Finance committee. Twenty men serve on the Maintenance and Grounds committee, including chairman and co-chairman, 12 on the maintenance sub-committee, and six on the grounds committee. Maintenance group handles such typical problems as repairs to roof, doors, windows, electrical systems and lights, mechanical equipment, plumbing and heating, termites, etc.; while Grounds group is concerned with grading and drainage, sodding, erosion control, etc. Problems are usually corrected by respective members of the committee, but if it is necessary to hire outside help, the com-

mittee investigates the best and least expensive method, and makes recommendations to the president of the Holy Name Society and the pastor.

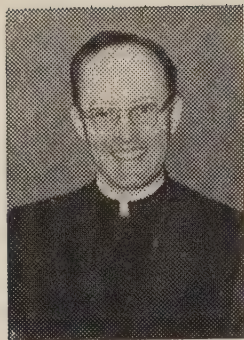
Eleven men serve on the Finance committee which studies the needs of the parish, plans financial campaigns, sends letters to parishioners who do not maintain their pledge estimates, and calls on new families in the parish.

Financial Aspect

The fiscal year at St. Richard's is January 1 through December 31. Every adult is given a box of bi-pocket pink envelopes for weekly contributions. Every family receives a monthly letter from the pastor in which finances are discussed. A blue envelope for building fund contributions is enclosed. All contributors are asked to make an "estimate-pledge" of what they will give the building fund during the year. Receipts are mailed to all contributors four times a year and a complete financial report is mailed to every parishioner shortly after the first of the year. Because of this system the priests do not "talk money" at Sunday Mass.

Only a few accomplishments of committee work at St. Richard's parish during one year can be summarized here: A fashion show netted \$2,500 for the school; nearly a ton of clothing was collected for the Bishops' Thanksgiving Drive; a Marriage Forum was sponsored by the Young Adults; an annual pantry shower was held for the Sisters; bus transportation provided for blind and deaf children; Christmas packages for orphans; volunteer work at nearby hospitals and parties for hospital shut-ins; an outstanding scouting and award-winning athletic program sponsored at the school; social activities for husbands and wives; birth congratulations and get-well cards sent to parishioners; local publicity arranged for parish and school events; arrangements for retreats, etc.

Such parish activity is not mere busy-work: it is the leaven which transforms the indifferent into active Christians; the means by which a parish grows and flourishes in its spiritual and temporal life.



CATECHETICAL MATERIALS

One of the most arresting problems discussed among convert instructors is: *WHAT LEVEL SHALL OUR INSTRUCTION SEEK?* Shall we pitch it to Ph.D.'s and thus vindicate the Church's claim to intellectualism? Shall we gear it to the great unthinking mass of people? Shall we seek some kind of faceless median that will be acceptable to most?

Probably nowhere does the discussion reach its most acrid differences than in the question of the audio-visual aid in classroom technique. Can we find an audio-visual aid that will be useable at all levels?

In an attempt to find an answer, this writer viewed *THE ST. JOHN'S CATECHISM*, a sound filmstrip series. While its value for parochial school children and released time classes is undoubted, the question was: Can we use it in adult instruction classes? Father John Gribbon of St. Brigid's Church, Brooklyn, New York has this opinion: "Adults appreciate their simplicity. The vivid pictures are excellent aids to memory and the lesson reviews enable the priest to integrate the lesson with adult life."

Father Roland Brodeur of St. Brigid's Church, Westbury, New York has the opinion (relation to adult instructors for the CCD): "Eighteen years of CCD teaching has convinced me that the St. John Catechism is the most effective audio-visual teaching aid we have. The pupils are very attentive and their answers are much more intelligent."

A priest instructor in New York used this series as a sheer experiment announcing to the class that he would show a filmstrip fifteen minutes before the regular class was to begin. The attendance at these filmings was to be optional. He tells

us that each week the pre-class attendance grew until it was practically the size of the instruction class itself.

This whole filmstrip project took ten years to complete at a total cost of \$300,000. Last August 22, Pope John XXIII praised this series after a full half hour viewing. *CAVE* rates it *EXCELLENT!*

It is basically the Baltimore Catechism dramatized in sound and color lesson by lesson. Its stated purpose is 'to bring the catechism to life for a visual-conscious generation.' Its clear emphasis is on the love of God the Father for us and our response to that love through Christ, the Lord.

There are thirty units comprising this series. Each of these units consists of a filmstrip (60 frames of Original art work in Eastman color); a record (a ten minute dramatization recorded by RCA, 10"-33 1/3 RPM vinylite) with the material repeated on the reverse side for longer use; and a lesson plan which is a series of 14 questions and answers for an analysis of the doctrine coupled with suggestions for prayers and resolutions.

Although written and produced by the Vincentian Fathers of St. John's University, Brooklyn, the series is processed by the Brian Press, 839 Stewart Avenue, Garden City, New York. The bad news is the price. They are, like so many other filmstrip series, expensive. The price of one lesson is \$18.00 (\$12.00 for the filmstrip and \$6.00 for the recording). For the units on the Creed, the cost is \$160.00; on the Sacraments, \$176.00 and on the Commandments, \$160.00.

If instructors could afford all or part of this series, it would be a most interesting, extra dimension to his class.

JAMES LLOYD, CSP

READING I'VE LIKED

One of the very best daily missals to recommend to converts is the *Saint Andrew Bible Missal*. It will be no less useful to priests who seek aid in preaching a true homily at Sunday Mass. Prepared by a group of Biblical and Liturgical experts at St. Andrew's Abbey, Burges, Belgium, it contains many desirable features. The translation aids the active participation of the faithful, while conveying a deeper understanding and love of the Mass.

Particularly helpful is the selected theme, with pertinent scriptural references, intentions and reflections, which precedes each celebration. This and other features give impetus to further study of the Bible. The section on the Sacraments, examination of conscience, Rosary and Way of the Cross are equally well done. (D.D.B. publishers, Inc.; prices range from \$5.95 to \$16.00)

A most stimulating book, from the pastoral point of view, is *The Nun in the World: (The New Dimensions in the Modern Apostolate)*. It's author, Cardinal Suenens, while particularly concerned with the need of adaptations in the apostolic role of the Nun in the face of modern challenges, says many excellent things regarding the entire pastoral work of the Church in our day. Besides a refreshing outlook on the immense opportunities opening up for our Sisters, he stresses the need of a new evaluation of motives, goals and means they employ to serve Christ's cause in the world of today.

Especially helpful are his suggestions concerning the part the Nun might play in offering stimulus, leadership and guidance to the women of any parish. The book is being widely read among religious communities of women. It deserves equal attention from priests. (Newman; \$1.95)

The Apostles did not simply pass on information about Christ, they proclaimed the Good News of our salvation in Christ. And they aimed at leading their hearers to make a heartfelt response of faith to a Person, Christ Our Lord. The nature, need and method of the task by which later messengers were to hand on the Good News received fresh inspiration and guidance from Joseph Andreas Jungmann, S.J. His *The Good News Yesterday and Today*, in 1936, was a major factor in the catechetical renewal. It is now available in English

translation by William A. Houseman, S.J., who abridged and edited the original. The book includes four articles by experts Hofinger, Brunner, Grasso — with a particularly valuable chapter on catechetical renewal in the United States by Gerard Sloyan (W. H. Sadler, Publisher).

There has been a long felt need of a brief, comprehensive and exact description of the goals and principles of the new catechetical movement. This is especially true of the United States where these ideals have been slow to take root. This need is admirably supplied by two books which can be highly recommended for those who want to get at the core of the subject. *The A B C's of Modern Catechetics*, by Johannes Hofinger, S.J. with William J. Reedy, (Published by William H. Sadler); and *Communicating the Mystery*, by Sister Michael, O.L.V.M. (Our Sunday Visitor)

GUIDE

- A publication of the Paulist Institute for Religious Research.
- Officers: John J. Keating, C.S.P., Director. George C. Hagmaier, C.S.P., Associate Director. Editor of Guide, John T. McGinn, C.S.P.
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- Published 10 times a year (monthly except for combined issues of June-July and in August-September).
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GUIDE

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Guide Lights

RETROSPECT

One of the occupational hazards of a magazine that publishes bi-monthly in the summer is a likely lack of *aggiornamento*. This is the Italian word made popular by the pontiff who passed away when our last issue was in the press and the present one was two months away from parturition. We are so far from being up-to-date on this momentous and mournful event that our first impulse is to leave no record of it in *Guide*. For what can be said, after this passage of time, which has not already been uttered from parliaments and pulpits, printed in the press, related on radio, and televised even by *telstar*?

The eulogies have been extensive. They have explored a long life and a short pontificate. They have minted a mountain of tribute from the gold of humble greatness. Every act has been analyzed, every word has been weighed, every gesture has been studied, every anecdote has been told and retold. It is as though the whole world has been at an Irish wake for a member of the family.

It is this, indeed, which prompts us not to retreat into reverent silence, but rather to ruminate upon the qualities that could recommend a man in so short a time to so many and of such diversity. The world of men does not give its love lightly. Their respect, even their admiration are expendable, but they are jealous of their love. Yet, if ever it could be said of one in our times that he was universally loved, it could be said of the late Pope John.

A philosopher will tell us that love is an act of the will in the presence of the good. When the good is perfect, the will is moved to love as an automatic response. The faculty remains voluntary, but the act is no longer free. Such is the love of the blessed in the presence of God. No creature however, is perfect good. Nor is it likely that any human creature is as good as he can be this side of heaven. Yet, there are those rare images of God who have an aura of goodness that effortlessly captivates all who come into contact with them. Such a man was John XXIII.

He was good, and his goodness was not simple. As white light contains the spectrum from red to violet, so his goodness was composed of a range of virtues. The prism of persevering publicity disclosed humility without demeanment, simplicity without shallowness, faith without dogmatism, trust without credulity, piety without pretense. In him was friendliness unfeigned, geniality undisturbed, benevolence unblemished, tolerance unalloyed, and courtesy unaffected.

He was good, and his goodness was not obscure. He was no pale pope living in the shadows of the Vatican, but a pastor passing among his people. And not only his people, but all people could recognize and rejoice in the uncommon humanity of this common man. This, perhaps, was the key to the love he elicited. He was one of the few truly common men to stand before the world in our age as an impressive and believable image of what any common man could be.

He presented no improbable picture of virtue. His jovial figure suggested no excessive asceticism. His comportment implied no flight from the world. His humor held no hint of angelism. Rather, he combined in himself the best of most of us. The majority of men could find constant in him that better self that sometimes in everyman breaks through the crust of cynicism and self-love to bless "both him who gives and him who takes."

BELLA BIANCA

And now another pontiff stands in the place of Good Pope John. When the white smoke from the burning ballots surged up the slender smoke-stack and billowed over the Vatican, many guessed that the successor so quickly chosen was Cardinal Montini. It seemed improbable that any other of the *papabili* could have been elected in so short a time.

The conjecture was confirmed by Cardinal Ottaviani from the central balcony of St. Peter's. "I announce to you tidings of great joy," he said. "We have a pope. He is the Most Reverend Lord Cardinal Giovanni Battista . . ." Here the last name

was supplied by a tidal wave of sound from the thousands who packed the square. Then the cardinal continued, "who has taken the name of Paul VI."

Without donning the mantle of the prophet and predicting what paths the new pope will take, it seems fairly certain that there will be no major retrenchments in the progressive policies promoted by John XXIII, unless it be in the area of relations with Communism. Pope Paul almost immediately announced his intention of reconvening the Vatican Council, and the date has now been set at September 29. He reappointed Cardinal Cicognani as Secretary of State. And it is reported that through Cardinal Bea he notified scriptural scholars at the Pontifical Biblical Institute and Gregorian University that there would be no more arbitrary monita issued by the Holy Office.

Furthermore, in the past his public statements have manifested a striking similarity with the thought of Pope John on economic justice, peace, Christian unity, and the mission of the Church. Indeed, there is reason to believe that John derived some dimensions of his thought from his successor. The late pope is said to have referred to him jokingly as the Hamlet of Milan, but he was among the first cardinals he named, and he remained quite close to him during his pontificate.

Even in the matter of Communism, it is interesting that Paul VI, on the very day of his election, conferred with Cardinal Koenig, who was John's principal agent in the negotiations over Cardinal Mindzenty. Shortly afterwards he spoke twice with Archbishop Slipyi, the Ukrainian prelate who was a prisoner of the Reds for eighteen years. And in the Communist stronghold of industrial Milan, he did not thunder anathemas at the Marxists. He was more concerned with converting them than with combatting them. He said that the mission of the Church was to conquer through Christian love those "unhappy ones who gather behind Marx."

Yet, whatever his policies will be in this area, it is generally conceded that in other matters he will hew to the broad outlines of his predecessor's course. At a funeral oration in Milan he said, "Pope John has shown us some paths which it will be wise to follow. Death cannot stifle the spirit which he so infused in our era. Can we turn away from paths so masterfully traced? It seems to me we cannot." Nothing which has happened since that time gives any

suggestion that this was simply prodefunctory oratory.

A UNITED FRONT

In San Antonio, Texas, some 5,000 Catholic and Protestant clergy and laity heard Auxiliary Bishop Stephen A. Leven and Methodist Bishop Fred Pierce Corson speaking at "An Evening of Ecumenical Witness." Bishop Corson, an observer at the Second Vatican Council, assured the assembled Protestants, "The Catholic is not our enemy." He added that secularism, materialism, and Communism are the enemies who are "at war with Christianity." He said that the Second Vatican Council was "a call to war against those forces aligned against the Church of Christ. Let us now move together to take back the ground we have lost."

CARDINAL CUSHING

The outspoken Cardinal Archbishop of Boston dropped a few blockbusters in an interview published in *America* (June 15). The most explosive concerned pre-marital promises in a mixed marriage. The prelate first pointed out that canon law "is the result of pastoral needs. But the needs of one time are not the needs of another." Applying this to the premarital promises, he said, "They are an irritant to many, and some, it is clear from what happens subsequently, make the promises in bad faith. If we no longer required the promises, we will not be revoking any divine law; we would not be changing any dogma of the Church."

Cardinal Cushing also came out for better machinery in marriage cases. He said it would help if diocesan and archdiocesan marriage tribunals could have the power to settle a number of cases that now have to go to Rome. He said this system "means a lot of work and a lot of delay." Some who will question the advisability of dropping the promises will probably respond with a hearty "Amen" to this latter suggestion.

Much of our ecclesiastical legislation on marriage was enacted at a time when Catholics lived in a more or less "closed society." We now live in a pluralist society and many think we must scrutinize our legislation with a view to bringing it into closer relations with current conditions.

JOHN J. KEATING, C.S.P.

AT YOUR SERVICE

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The Paulist Institute has prepared a kit to assist priests in their parish convert work. This kit is arranged according to the following progression: (1) The creation of good-will through the works of Christian charity; (2) specific means of winning a hearing, with extensive material on the method of the Open House or Friendship Sunday; (3) ideas on instruction from registration to visual aids; (4) ideas on the reception of converts and their after-care.

We think that priests who are interested in convert work will be pleased with this material. Those who have already received it have been, and some of them have promptly ordered additional kits for their friends.

The cost per kit is \$1.00.



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